Smith's Report

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Enforcing Taboo at a Troubled Campus

By Jett Rucker

Responding politely to two of our applications to place a small ad in her university's student newspaper, Natasha Monnereau, Advertising Manager at the *New University* student newspaper at University of California, Irvine, was perhaps more-forthcoming than she had to be (for which we thank her). In one of her missives, she kindly included a full copy of *New U's* advertising policy, which emphasizes the paper's right to reject any advertisement that doesn't suit them, but leaves unmentioned any right they might claim to *accept* advertising that might not suit other powers holding sway over their vast (27,000 students)—and tranquil—campus.

Powers, for example, like the Anti-Defamation League, Pacific Southwest chapter. This bastion of interethnic comity ballyhooed in September of last year that it had sent a letter to the editor-in-chief (not the advertising manager) of the UC Los Angeles *Daily Bruin* suggesting they drop an advertisement they were then running inviting readers to link to Bradley Smith's book *Confessions of a Holocaust Revisionist*. They did, and right smartly at that. Maybe Natasha Got the Memo, as one of her responses (received September 24) to CODOH's importunings reads, "We are unable to accept requests having any association with Bradley Smith." Bradley Smith! Now, where have we heard *that* name before? Perhaps a further memo was circulated to all University of California student newspapers imposing a ban on that name, hatred for and fear of which might soon attain the levels hitherto reserved for such as Adolf … there's no need to go on.

Fortunately, California (just one state, but a big one, with a budget deficit said to be visible from outer space) has no fewer than three university systems, and one of the others, California State University, has one of its 23 campuses at a place called Northridge. At CSU Northridge, the advertising manager has exhibited the temerity—or is it mere negligence—to accept an ad from this same notorious Bradley Smith that consists of a link (in a list of links) reading, "Read the evidence. Judge for yourself." It leads to … yes, you guessed it. The editor-in-chief of the *Daily Sundial*, I predict, is about to receive a Letter, containing an offer he or she will find themselves quite unable to refuse. And this Letter, I shouldn't be surprised, may go out to the other 22 campuses of CSU, where alert advertising managers such as our Natasha Monnereau will take heed and, we hope, be as forthcoming as she has been in rejecting future efforts at infiltrating the impressionable young minds now to be found in such great abundance in the institutions of higher learning of the Golden State.

Well, there's still one system left (the community colleges) to go in California, and there are still 49

Continued on page 11

NEWSDESK

Gerd Honsik Released From Prison

Gerd Honsik has been released from prison and allowed to travel to Spain, where he has lived with his family for years. The High Court of Vienna (OGH) argued that the 69-year-old integrated well into society there. It cited his age as another

Gerd Honsik

reason for the early release on probation. Gerd Honsik was serving concurrent four-year and two-year terms for challenging Holocaust dogma. He still had over a year left to serve.

Honsik was convicted of breaking Austria's law against spreading Nazi propaganda and ideology in his book *Freispruch für Hitler?* (*Acquittal for Hitler?)* and sentenced to one and a half years in prison in 1992. He fled to Spain, a country criticized as a safe haven for neo-Nazis and alleged World War Two (WWII) criminals by many anti-fascism groups. Honsik was arrested in Malaga and eventually extradited to his homeland in 2007.

Honsik has been in court over various disputed statements many times over the years. He doubted the existence of gas chambers at Nazi death camps in WWII in his books *Der Juden Drittes Reich* (*The Jews' Third Reich*) and *Schelm und Scheusal* (*Prankster and Monster*). Honsik claimed the Nazis' mass murder could be doubted and called for a "forensic examination" of the "alleged Holocaust."

Amazing [Nazi] Dogs

Amazing [Nazi] Dogs: A Cabinet of Canine Curiosities by Dr. Jan Bondeson is brought to our attention by *The Daily Telegraph* (http://tinyurl.com/3v6zybg).

Dr. Bonderson, a senior lecturer at Cardiff University, visited Berlin to scour obscure periodicals to build up a bizarre—but true—account of Nazi ideas.

Hitler was said to have been keen to use dogs for the war effort and supported the dog school which was called the *Tier-Sprechschule ASRA*. The school, based in Leutenburg near Hannover and led by headmistress Margarethe Schmitt, was set up in the 1930s and continued throughout the war years.

There, Senior Lecturer Jan Bondeson informs us, dogs tapped out words with their paws. Some were able to imitate the human voice and one, when asked who Adolf Hitler was, is said to have replied 'Mein Fuhrer'.

The forerunner of them all was Rolf, an airedale terrier who "spoke" through tapping his paw against a board, each letter of the alphabet being represented by a certain number of taps. It was said of Rolf that he speculated about religion, learnt foreign languages, wrote poetry, and asked a visiting noblewoman 'could you wag your tail?' The German dog even expressed a wish to join the army, because he disliked the French.

Another dog, a Dachschund named Kurwenal, was said to speak using a different number of barks for each letter, and reportedly told his biographer he would be voting for Hindenburg. Another dog, a German pointer named Don, went one step further, imitating a human voice to bark "Hungry! Give me cakes," in German.

Nazi Dog Scholar

The incredible story of Germany's educated dogs has now been revealed in full by Dr Bondeson. He said: "It is absolutely extraordinary stuff. Part of the Nazi philosophy was that there was a strong bond between humans and nature—they believed a good Nazi should be an animal friend. Indeed, when they started interning Jews, the newspapers were flooded with outraged letters from Germans wondering what had happened to the pets they left behind."

We are pleased to find that in America Dr. Bondeson's *Amazing [Nazi] Dogs* in America is published by Cornell University Press. What's the name of the student newspaper at Cornell? Oh, yes. *The Cornell Daily Sun* ("Independent since 1880").

Two Cutting-Edge Works of Holocaust Revisionism

Reviewed by Arthur R. Butz

Samuel Crowell, *The Gas Chamber of Sherlock Holmes*, *and Other Writings on the Holocaust, Revisionism, and Historical Understanding.* Nine-Banded Books, PO Box 1862, Charleston, WV 25327 (www.ninebandedbooks.com), 2011, 401 pp.

Carlo Mattogno, *Auschwitz: The Case for Sanity*, 2 vols. The Barnes Review, PO Box 15877, Washington, DC 20003 (www.BarnesReview.org, 1-877-773-9077 toll free), 2010, 756 pp. total.

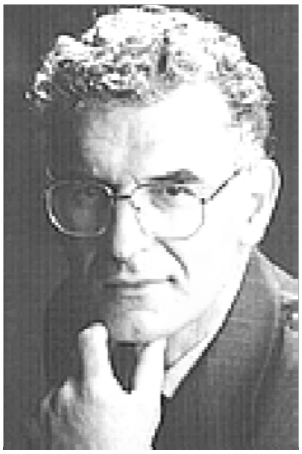
4 September 2011

These two very recent books evidence the maturity of the field of Holocaust revisionism.

Carlo Mattogno, his long-time colleague Jürgen Graf, and, more recently, Thomas Kues (familiar to readers of this newsletter) are among the most energetic and productive revisionists working today. They have accumulated a wealth of documentary material with long, presumably self-financed, trips to the various archives, especially in Eastern Europe.

Mattogno has published a number of books and articles on Auschwitz, the core of the "Holocaust" legend, and this two-volume work is the most recent. Past readers of IHR's *Journal of Historical Review* and Germar Rudolf's *The Revisionist* may recall that I have occasionally clashed with Mattogno. I do have a problem with Mattogno's writings and, partly because I have already read many of them, and partly for reasons I shall presently elucidate, I did not read these recent two volumes in their entirety.

A major reason I did not read all of Mattogno's books is simply that I have great trouble following his arguments and, even after taking all that time and trouble, I can feel I have been left in the lurch.



Carlo Mattogno

Our most recent clash was on the subject of a document showing the Auschwitz construction department attempting to get cyanide gas detectors from the oven manufacturer Topf for use in a crematorium then under construction. Pressac and others had held this document up as proving the existence of gas chambers in the crematoria. Those wishing to revisit that exchange can see my original article [1], Mattogno's original article [2], and the Butz-Mattogno exchange. [3] It suffices to say that Mattogno's theory was that the document "was falsified by an ignorant forger", while I speculated that the wish for cyanide gas detectors arose from a waste incinerator that shared ducts with the crematorium ovens. We agreed that Zyklon was not involved, as there was a special department at Auschwitz for that, which had all the cyanide detectors needed for that application.

It was therefore with great interest that I read his new discussion of the alleged gas detectors, which is admirable for its copious documentation. It takes 22 pages but, mainly because Mattogno's trains of thought contrast so much with mine, I found the going rough. It seemed that Mattogno was coming around to my theory, with the change that a cyanide danger was seen in the cremations (I had never encountered an association of cyanide with cremation). I say it "seemed" because throughout the considerable labor of reading this section it was not clear where he was headed, but that's okay if the

matter is clarified in the end. Twice (pp 94, 107) he promised to "furnish an alternative explanation" to the interpretation of Pressac et al. He did not consider the possible involvement of the waste incinerator.

I was to be disappointed as he suddenly, and without warning, concluded his analysis with this single paragraph (p. 114):

"For all these reason [sic] the Topf letter of March 2, 1943, is at least suspicious. Although it seems formally authentic, its content is utterly untenable."

What does that mean? I don't know. If anything, Mattogno appears to want to come back to his original claim of falsification, but perhaps understands that the evidence gives no support to such a conclusion, so he has left the matter in confusion. He did not "furnish an alternative explanation".

Thus I warn that the fruits of the reader's considerable labor may be more in learning the relevant documents than in formulating reliable conclusions. In knowledge of the documents, Mattogno seems to have no peer. You will come away from the section I have discussed knowing more about the application of Zyklon at Auschwitz than you ever needed to know.

Much of Samuel Crowell's book is about Auschwitz, though his aim is to consider all the major features of the Holocaust legend; in that respect his work is comparable to my 1976 *The Hoax of the Twentieth Century*. His book is copiously documented. I read the whole volume, and am much happier with both Crowell's conclusions and his means of reaching them than I am with Mattogno's, on those matters common to both works. I believe Crowell's work is of basic and abiding importance in untangling what I have called the "Hoax".

Crowell has an additional objective missing in Mattogno. He presents a genesis of the legend, even examining the early 20th century for cultural developments that could have given rise to fears of gas chambers. His main thrust appears to be (p. 151) "The gassing

While some conspiracy theories are of course ridiculous, the possibility of hypothesizing conspiracies is vital to arriving at truth.

claim as a mass delusion . . . . as a cultural construct . . . . created by, and reinforced by, delusional pressures of social and cultural change as well as by censorship." That is, the claim was created by society and history, or a natural evolution of society, rather than by intent of specific persons.

Here I shall, before coming to my main objection, criticize a major point in Crowell's presentation, namely, his disdain for the "hoax" and "conspiracy" interpretations of the legend, though he gives limited approval to the hoax thesis (p 155):

"It would probably be better to say that, if the claim is a hoax, then surely a hoax of limited participation, and we should emphasize the number of those deceived, rather than the small number of those deceiving."

Why? Everybody knows the number of those deceived, namely almost everybody, and the number of those deceiving is therefore necessarily small, and there remains only the questions who, how, and why, questions that this reviewer will further examine.

Earlier in the book Crowell advanced his theory with another concession (p. 42): "while we continue to maintain that most of the elements in the gassing story arose more or less spontaneously and were just as spontaneously believed, at Majdanek we are confronted with grim evidence of a deliberate Soviet hoax." As for the claim of gas chambers at Auschwitz, he remarks (p. 133): "there is a strong likelihood of a Polish and Soviet communist hoax in developing this particular evidence." The concession is most interesting in terms of who is missing as a perpetrator, whom I shall presently identify.

Later in the book he denigrates "conspiracy theory" much as our major media do (pp. 357ff):

" . . . the human mind will seek to create causal nexuses for events that seem arbitrary and capricious, especially when they are destructive on a grand scale. To this extent the human mind is always potentially schizophrenic: perceiving a world full of confusing and unpredictable action, yet understood by a mind that refuses to accept a lack of pattern or structure. When Einstein wrote to Max Born and declared that God 'does not throw dice,' he was speaking not as a scientist but as Everyman."

I beg to differ: Einstein was speaking as a scientist to another scientist. His resistance as a scientist to much of modern physics, which his remark related to, is well known. Indeed finding "pattern or structure" in creating "causal nexuses for events that seem arbitrary and capricious", though perceiving only "a world full of confusing and unpredictable action", is called "science".

As for definitions, that which is "confidential cooperation" to you may be "conspiracy" to me. That is, the notion of conspiracy depends on point of view. We may say my definition of conspiracy is "confidential cooperation Butz doesn't like".

We can agree with Crowell, for the sake of discussion, that "conspiracy theory", as distinct from "conspiracy", is a claim, not supported by evidence sufficient for proof, of the existence of some conspiracy. The lack of proof, of course, is the basis for the ridicule that our media heap on the dissident conspiracy theorists. Where I part with Crowell is on the value of conspiracy theory. While some conspiracy theories are of course ridiculous, the possibility of hypothesizing conspiracies is vital to arriving at truth.

Here is an example. A police inspector, trying to solve a crime, conjectures that two or more characters may have collaborated in that crime. How does he investigate the conjecture? An important feature of his conjecture would be a hypothesis on specifically how the two or more suspects collaborated to commit the crime, because that hypothesis would guide him in seeking evidence that would, if it is found, confirm the conjecture. Without the hypothesis, the investigation would be unguided. That hypothesis, of course, is a "conspiracy theory". The police inspector has two luxuries: official investigative power and that he need not reveal his hypothesis until he has the proof.

Public debate on matters of general concern does not allow that; there is normally no way to test the theory other than by throwing it out into the public arena. Should those who suspected a conspiracy involving President Nixon, before the Watergate tapes were released, have kept their mouths shut? I don't think so.

I argued in my *Hoax* book that the "Holocaust", in its canonical "gas chamber" form, has Auschwitz as its center and the document I called the "WRB Report" (since it was first published by Henry Morgenthau's War Refugee Board) at its foundation. I made it clear in

FDR with Henry Morgenthau Jr.

Hoax, Ch. III, that the War Refugee Board was a Jewish operation designed to help Jews, despite the neutrality of its name.

A preliminary version of the WRB Report had been reported by the *New York Times* on 3 July 1944, and on 26 Nov. 1944 the *Times* reported publication of the Report by the WRB, more than two months before the Soviets captured Auschwitz.

The WRB Report is also sometimes referred to, today, as the "Auschwitz Protocol". In the book and elsewhere I noted the strong presence of truth in the document, e.g. the transport lists, which will approximate those later published by the Auschwitz Museum and which, as I said at the end of my Ch. III, "[are] not the sort of information escapees would carry out". As for the rest of the WRB Report, it closely approximates the present orthodox presentation of the gas chamber yarn, according to which gas chambers employing Zyklon were integrated into the crematoria. The knowledgeable, and I stress "knowledgeable", authors therefore gave us a hoax.

What does Crowell say about the WRB Report? Very little, but it is important. He considers the document USSR-8 presented by the Soviet Union at the big Nuremberg trial (the IMT) to be the foundation of the legend (pp. 58ff), noting the WRB Report was not presented (p 62). However Crowell also remarks that the Soviet report was influenced by the WRB Report, and also by a 2 Feb. 1945 report by the Soviet journalist Boris Polevoi (p. 48). He does not note that Polevoi was a Jew on his mother's side. The Soviet report, having been written a year after the WRB Report by the Soviets who had captured the camp and many of its documents, of course contained more detail, but the Soviets were well instructed beforehand on what they were supposed to find there.

Actually, one page of the WRB Report was put in evidence in the IMT trial [4]. Moreover, the Höss testimony, given originally, and under duress, to Jewish interrogators while in British captivity, had far more impact in the trial and in the press, and well into the postwar years, than either the Soviet report or the WRB Report. [5] Crowell notes (p. 77) that Höss' statements "speak with great authority to most historians".

The relative inattention to the WRB Report at the IMT could have been due to a number of things, e.g. an impossibility of producing the authors, or a decision to let the So-

viet Union star in this matter, or simply because Auschwitz was on territory conquered by the Soviet Union.

It may be asked, why must the happenings at the IMT settle this? A hoax need not be something presented in a trial, but I think Crowell is right to focus in this way on the IMT; it provided the basis for all future presentations of the legend. Indeed trials have always been crucial in advancing or supporting the legend, a situation that alone should arouse suspicion in reflective historians. A recent example is the Irving-Lipstadt trial (2000).

The WRB Report played a role in the Eichmann trial (1961). The names (Rudolf Vrba and Alfred Wetzler) later allegedly used by the two escapees were given there. [6] Vrba was a cousin of Vera Atkins, who was to inspire the Miss Moneypenny character in the James Bond stories, but who was a British intelligence agent during the war, indeed one of Höss' Jewish interrogators. [7] Small world! Or perhaps we should say "All in the Family". Vrba published his alleged memoirs in 1964 and testified at Ernst Zündel's trial in Canada in 1985. [8] It is the WRB Report that has had both a wartime and postwar life; the Soviet Union's report has been forgotten. Interest in the WRB Report faded in the first three postwar decades but has risen in recent years. It is the foundation for what I called the Hoax and it is clear that it was created, and has been sustained, by the Jewish entity, especially in its Zionist manifestation, despite the many absurdities and contradictions in the accounts of Rudolf Vrba.

I have to add that I don't know what individuals actually composed the WRB Report. What is clear is that it came from Jewish circles.

That brings us to my "main objection": Crowell does not present the Jews as important actors in the genesis of the legend. Indeed they don't do much more than get killed. There being no hoaxer identified in this book, it can be difficult to see a hoax.

Rudolf Vrba

Reconsider, as Crowell would have us, the Nuremberg trials. They were a Jewish festival, conducted under the auspices of the USA in the US zone of occupation in Germany. At the IMT, the Soviets, British and French were just guests in a US-staged show. President Franklin "Clear It with Sidney" Roosevelt [9] was closely associated with the Jews. During the war he enlisted the support of the Jewish gangster Meyer Lansky via their mutual friend the Jew Walter Winchell, then the most influential columnist in the US. [10] Roosevelt's secret emissary to the dictator-gangster Fulgencio Batista in Cuba was Lansky. [11]

Roosevelt tasked his close Jewish associate Samuel Rosenman to lay the foundation of the "war crimes" trials, fighting off a British preference to just shoot the Nazi leaders unceremoniously, in favor of the show that was eventually staged in Nuremberg. [12] What the Soviet Union did there, with its variation or embellishment of the basic materials of the WRB Report, was part of this Jewish festival. The star of the show was Rudolf Höss, acting out a script written for him by Jews. I said much about the Jewish involvement in the Nuremberg trials in my *Hoax* book, especially in Chs. I, III, V.

What is sorely missing in Crowell's book is the Jew as actor or, in terms Crowell quotes, as exercising "deliberate agency" (p. 358) in creating and sustaining the hoax. This absence seems to be deliberate. In discussing the various statements made by or attributed to Höss (pp. 75-83), Crowell references (note 298 on p. 76) Robert Faurisson's paper, cited above, on the interrogations of Höss while in British custody. I consider Faurisson's paper the basic study of the Höss testimony problem, but Crowell remarks with obvious disapproval that Faurisson preferred "to stress the Jewish identity" of the interrogators. I say "obvious disapproval" because only the unusual reader alert to such footnotes could infer from Crowell's section that Höss' tormentors were Jews. From that I must infer that Crowell considers it irrelevant or at least unimportant that the Höss testimony was obtained under duress applied by Jews. Moreover to Crowell it seems (p. 81) Höss' interrogators were "acting more or less in good faith"!

In summary both the Crowell book and the Mattogno volumes, and probably Mattogno's earlier works, are indispensable additions to the revisionist library, but both must be read with care and reserve, as indeed all historical works

should. I have had to criticize Crowell's treatment of the genesis of the legend, because I think it very seriously flawed. That does not diminish my admiration for his analysis of the documents purporting to prove the existence of "gas chambers". It's the bad things the book reviewer has to give space to; the author gives space to the good things.

In concluding I want to express my great satisfaction with developments of the past 40 years, at the outset of which I wandered alone in the desert. We are not yet in the land of milk and honey, but we are in a land of plenty and these books prove it.

Notes

[1] My original *Journal of Historical Review* article "Gas Detectors in Auschwitz Crematory II," vol. 16, no. 5 (September/October 1997), pp. 24ff., does not seem to be posted on the web, but a version is posted at http://tinyurl.com/3nkfxrj and at http://tinyurl.com/3jg7a4g

[2] Mattogno's theory of falsification: http://tinyurl.com/3chu49w

[3] Mattogno's critique:
http://tinyurl.com/446mwng
http://tinyurl.com/3lj3bnr

My "Reply to Carlo Mattogno and the Editor on the Gas Detectors," *The Revisionist*, vol. 2, no. 4 (December 2004), pp. 437ff., and http://www.vho.org/tr/2004/4/Butz437-439.html

[4] Document 022-L, pictured in my *Hoax* book.

[5] Mattogno (pp. 436ff.) notes that Höss was tortured by, among others, Bernard Clarke. Faurisson identified Clarke as a Jew and discussed the process of torture:
http://tinyurl.com/cvhq6p

[6] The two Jews who escaped on 7 April 1944 were named Walter Rosenberg and Alfred Wetzler. I have a copy of the Gestapo telegram of 9 April, reporting the escape.

[7] *New York Times* obituary, 27 June 2000. For the Atkins-Vrba connection, Google Vera Atkins or consult *Spymistress: The Life of Vera Atkins*, by William Stevenson, 2011, p. 3. The surname of Atkins' father was "Rosenberg", a fact that associates Vrba with that name.

[8] I commented much on Vrba in Chs. 3 and 5 of *Hoax* and in "Some Thoughts on Pressac's Opus":
http://tinyurl.com/3ohyffx
and in a long footnote in "On the 1944 Deportations of Hungarian Jews":
http://tinyurl.com/3tnrgst

For an account of Vrba's appearance in Ernst Zündel's first trial in Canada, see Michael Hoffman's *The Great Holocaust Trial*:
http://tinyurl.com/3n587fu

[9] Labor leader Sidney Hillman; Roosevelt's remark was not in connection with war crimes trials.

[10] Eric Dezenhall in *The Daily Beast*, 18 July 2011.
http://tinyurl.com/3ndclmd

[11] Marvin Miller, *The Breaking of a President 1974: The Nixon Connection*, Therapy Productions, 1975. Excerpted at:
http://www.mail-hive.com/ctrl@ list-serv. aol.com/msg11633.html
Also Catherine Wismer, *Sweethearts*, James Lorimer, Toronto, 1980.

[12] Samuel I. Rosenman, *Working with Roosevelt*, Harper, NY, 1952, pp. 518f, 542-545.

Claude Lanzmann argues in *Le Monde* that the French Education Ministry is planning to delete the word "*Shoah*" from school text books in an effort to give it the same historical status as the Allied bombing of German cities.

Richard Prasquier, President of CRIF, the umbrella body of French Jewry, said that according to some officials, Jews are using the uniqueness of the *Shoah* to achieve Zionist aims, hence the term had to be banned from schools.

He added: "Others claim that 'Shoah' should be banned because it is a Jewish religious concept. This is nonsense. *'Shoah'* means disaster, while 'Holocaust' has a very clear religious connotation; it means a propitiatory sacrifice offered to God."

Prasquier addresses the purpose of this effort led by French teachers.

"They are not deniers of the *Shoah*, they want to reduce it to the rank of other 20th-century massacres to establish equivalence between the Shoah and the plight of the Palestinians."

What Made You Question the Holocaust?

From The CODOH Revisionist Forum

By Hannover

In my article "Informative debate from The CODOH Revisionist Forum coming to *Smith's Report*" (Issue 183, July, 2011), I wrote that I would present actual posts from the Forum which would allow ***SR*** readers to see what revisionists and those who oppose 'holocaust' revisionism are talking about there.

Those who believe in the standard story line, who do not "question" the Holocaust, are not represented in this particular presentation for obvious reasons. Their views will be treated in future columns. The full thread from which I pulled these unstudied comments below can be found at The Forum here: http://tinyurl.com/3wwtsjs

With this first installment I believe many ***SR*** readers will find a "me too" moment. Remember: all Revisionists were once Believers. Reading the testimonies of these individuals reveals an important fact: we are not alone, far from it.

Here we go then.

From 'Jazz': I decided to Google "Nazi death camps" and clicked on the first link "Deathcamps.info". I can't believe I believed these stupid lies, there's absolutely no evidence at all that supports what this website claims.

I began questioning aspects of the holocaust horror story when I started reading more about the Waffen SS. I thought it was odd that men couldn't join with a criminal record. I thought to myself, why would the Nazis care? They were murdering / experimenting on Jews, gypsies, blacks and homosexuals anyway.

I thought it was pretty slack that no one had mentioned some of the atrocities committed against the Germans. It really is pathetic how the Germans are portrayed as ugly sadistic cowards, especially in movies like *Saving Private Ryan*.

There's also an Auschwitz photo album that belonged to an SS guard (which is full of normal, dare I say, sweet photography of him and his friends). And how the female voice-over explains how "amazing" the photo album is because it shows that these evil sadists were in fact human, and not soulless monsters.

I was on YouTube searching for holocaust junk when I saw David Cole in Auschwitz. I can't tell you guys how hard it was for me to take that first "step" into revisionism, my heart was literally pounding I was that scared. I guess because I didn't want to dishonor the memory of the Jewish victims, I thought it'd make me a bad person. After I read the evidence I was still trying to find another explanation and harassed users on this forum and bombarded people who supported holocaust revisionism with questions. I'm very happy to say that there's absolutely no doubt in my mind, the holocaust never happened.

'Zulu' says: "The first start for me was the Garaudy-Abbé Pierre affair in France concerning the book, "The Founding Myths of Israeli Politics". I wanted to know how a work could be so "dangerous".

The question of "gas chambers" from a technical point of view called my attention. I wanted to know more and I fell upon Pressac's book, *Auschwitz: Technique and Operation of the Gas Chambers* also available on internet. The first doubt appeared when I saw the plans of Krema II & sections of the "gas chambers" (Leichenkeller). As an engineer, such a place was in no way compatible with the idea of a "death factory".

The Internet and the availability of revisionist material formed my knowledge as a revisionist.

'Bonesy' said: Skepticism of some of these authentic 'survivor' testimonies. Hate speech crime in Europe. The global politics about the holocaust (i.e. used as justification of Israel's crimes against Palestine).

'Steve F' stated: "Thought Crimes", "Witch Trials", "Truth is no defense", and destruction of "Heretics" did it for me, followed by "Did Six Million Really Die?",

"Dissecting the Holocaust", and "Made in Russia: The Holocaust". Also, the fact that the "Holocaust" promoters absolutely refuse open, public debate (not internet "debate") in America, where we still have the hollowed-out husk of "free speech", is one of the biggest "red flags" I can imagine. It screams "HOAX!" loud and clear!

From 'mincuo': To me it wasn't a problem. I knew that the history was always a fraud written by the victors. I saw a rigid censorship of recent history, particularly about fascism and Nazism regularly treated in a simplified Angel / Demon scheme. The more you need this scheme, the more it is false. So I wasn't surprised by reading in the first revisionist articles that many things about the Shoah were false. Indeed among all the other stories the Angel / Demon scheme is at a paroxysmal level in the Shoah.

Castlewarden says: In 2008 in a libertarian forum it was mentioned that Germar Rudolf is not a Nazi, but a Catholic conservative which was a surprise for me. This caused me to lose my compunction in visiting **www.vho.org** (I heard of the website before, but never visited the site). What surprised me most was the overall civil tone - compared to the hysterical ad hominem one usually finds on believer's web sites. Especially the point covered in "What does Holocaust Revisionism claim?" at http://vho.org/Intro/GB/index.html#5 made me interested in finding out more. So I read the entire book, "Belzec" by Mattogno and then compared that with what proponents of the traditional, official holocaust story claim. But before I read Mattogno, I read Rassinier because I found him credible - as he was a French socialist who was imprisoned in Buchenwald.

Then I posted in forums about that topic to counter the claims of believers. They could not refute the evidence. I read the excellent book, "The Gas Chamber of Sherlock Holmes", which shows how these legends developed. It is so good to rid the world of this destructive myth. It does no good, it only makes people paranoid and ill.

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'Arsènelupin' told us: "I read "Mémoire en défense" by R. Faurisson, circa 1980. In spite of the fact that this book concerns a very limited part of the "genocide" problem, it showed me that "sources for the study of the gas chambers are at once rare and unreliable", as A. Mayer said.

From 'Kingfisher': "It was a very slow process over 10 years. The first trigger was Finkelstein's *The Holocaust Industry*. He didn't question the reality of the Holocaust though. Then the refusal of the mainstream to debate with Revisionists for clearly invalid reasons. What were they scared of?

The VHO pamphlet, that set out clearly that Revisionists did not question the deportations or the awful conditions in the camps at the end of the War. I learned for the first time that Zyklon B was a commercial product with a legitimate use. I then read *Did Six Million Really Die?* By now I was a Holocaust agnostic.

I dipped into Irving's *Nuremberg: The Last Battle*. Read enough to be suspicious. Read Mark Turley's *Nuremberg to Nineveh* and Carlos Porter's *Not Guilty at Nuremberg*. By now I accepted that Nuremberg was a kangaroo court. I was impressed by Rudolf's *Lectures* and Graf's *Giant with Feet of Clay*. Watched videos: David Cole's *Auschwitz* and Denierbud's *One Third of the Holocaust*.

I was finally convinced by Denierbud's *Buchenwald* video, which explained how the propaganda turned into a universally believed myth.

From Bankdraft: The vehemence with which the holocaust is protected – it is "hands off" to everyone – is very telling. There was a holocaust museum (largely U.S. Government supported) on the National Mall (Washington, DC) before there was even a WWII museum. In my little southern U.S. city (pop. 750,000) we have a holocaust museum. All this for something that did not happen on American soil (if it happened at all) and did not involve any Americans.

Contrast that with the 12 foot high marker (located at the corner of Massachusetts and New Jersey avenues in Washington, DC) for the estimated 100 million (some say the number is much higher) people who died at the hands of communism in the 20th century. The holocaust is better represented in the U.S. than the War of Northern Aggression (also known as the American Civil War) in which the United States lost 10% of her male population from the north and an incredible 30% of her men from the south.

Another poster pointed out that Denierbud's videos were removed from YouTube which is just another indicator of what can only be called the censorship involved in protecting the holocaust.

The lady doth protest too much, methinks.

Atigun told us: I began to research the holocaust in order to refute the obviously absurd claim that the holocaust was a fraud. It didn't take long before I began to realize that I had been a well propagandized gullible fool, duped into believing an utterly ridiculous fraud. Rather humiliating to discover that I had been manipulated like a small child being told about the tooth fairy. People are reluctant to make such an admission which, I believe, is a large part of belief in the hoax.

From 'Wings': 1) I had figured out a few things where I was confident the public had been deceived. This list has grown over time. Thus, I was not closed minded to the possibilities of deception, or lies, becoming widely accepted for having been widely told.

2) I kept finding it hard to imagine that the Germans, so adept and excellent at everything, so overall self respecting and accomplished, would have been so clumsy and debased and disgusting, and insulting to themselves, as to have done the things they were accused of in WWII.

3) Regarding occasional images of the 'Death Camps', I had a peripheral nagging uneasiness about how many of the most central images could have been taken, and, had no provenance intrinsic to them to determine location or even the era, and that many of these images appeared to be heavily, and badly re-touched. Many images supposedly showing 'Death Camp' inmates appeared to show well fed, healthy people, wearing earnest, well made and warm clothing, as if pausing from outdoor work. Images of people obviously in some sort of detention, leading the naive reader to suppose they 'all' must be Jews.

I was seeing through a patchwork of ill fitting parts and pieces, seeing the construction of the sham.

'Stefanob' stated: "I started doubting when I learnt Ernst Zundel was in jail. Having a law degree, I was shocked to discover that the freedom of speech principle, such a fundamental cornerstone of western democracies, was betrayed like that. I never stop being amazed at how this huge hoax can be sold effectively to so many people after 70 years.

From 'fountainhead': I checked out some videos, expecting to see some crazy skinhead stuff. What I found shocked me. The comments on the videos were also enlightening. Much to my surprise, revisionist historians presented arguments supported by documentary and forensic evidence. All I saw from the other side was name-calling and emotional responses.

I always pointed to documented evidence, or lack thereof, to debunk what I believed were crazy revisionist conspiracy theories. But, after seemingly abandoning my skeptical principles on the holocaust issue, I realized that the holocaust IS the conspiracy theory here, not the questioning of it. It is belief in the holocaust that requires more assumptions than not believing in it.

It pisses me off to no end that we go to all these lengths to protect free speech, except on this one issue. So I'm glad a forum like this exists where we can debate and learn from each other.

'IncisiveOn' tells us: Of course, I started off as a totally propagandized person. I travelled to Germany a few times. The brainwashing in the schools was really evident. It proved to me that the brainwashing is there to hide something. I thought it was very strange that the Germans, masters of record-keeping, had records for everything else but did not have records for the 6.5 million people killed; the "final solution"; the "genocide". How could they (a) kill all those people and get rid of the bodies, and (b) some large number of people (not just SS) not know that that was going on.

Nuremberg made a mockery of justice. Just a victor's kangaroo court. But to have the German young people holding it up, like it was something "true" or "legal". Then I visited some of the German cities and saw photos of the Allied bombing. Oh my god! We were never told about that. These were civilians, with no military targets anywhere close. Viet Nam, Berlin and Dresden pretty much destroyed any faith I had in the Yanks.

Then I read an article that the Jews had "officially" stopped peddling the human soap and human skin lampshade stories. That caused two problems for me. First, no one bothered to actually correct the soap and lampshade stories that were already recorded, there were still thousands of articles repeating them. Now if they were honest, they would have gone about correcting all those photos and captions.

Second, if the soap & lampshade job was false (after 60 years of it being "true"), then I wanted to know what else that was "true" that could be false.

So I started digging. David Cole's videos did it for me. How could I have been so gullible? How could the whole world have been so gullible? Hang on, this hollow cost story didn't just come together after the war, it had to have been planned and executed. The issues of intent and "who benefits from the crime" were clearly evidenced; an unbelievable amount of money was moving from the "perpetrators" to the "victims". The Americans were peddling it from Nuremberg onward. There was active propaganda at work, and it clearly had been working.

Then finding out that Ernst Zündel was actually rendered back to Germany, after winning the court case in Canada. They have more to hide than I thought. I view America as being simply the mercenaries of the Zionists, not a sovereign country at all.

From 'Pappy Yokum': I read Butz's book, THE HOAX OF THE TWENTIETH CENTURY, and decided I didn't know enough about the topic to understand it. About a year or two later the CIA released air photos of Auschwitz and Birkenau that had been taken during the war. The fact that nobody had used the pictures as evidence in any of the war crimes trials indicated there was no evidence of extermination in them. I ordered copies of a couple of the images from the National Archives and got a copy of the CIA retrospective photo analysis.

An Auschwitz prisoner who testified said lice were a bigger threat than gas chambers. Her only knowledge of the gas chambers is someone told her about them. It took years, but I finally got it. The Holocaust testimony and memoirs and documentaries therefore contain the seeds of the Holocaust's destruction. The Holocaust is like the AT&T telephone plan on the T-Mobile commercial: "It makes sense if you don't think about it."

Bahuta said: It was about ten years ago when I was in the Czech Rep. I was in the camp "Terazin" and was expecting some really heavy & depressing stuff. It seemed that the life that went on in that camp when it was operating was pretty decent - a sort of community life with sports, schools, day care, arts and crafts etc. ... and they said that this was NOT an extermination camp. When I asked why not, they said it was sort of a "holding" camp, or a "transit" camp - for people waiting to get shipped off to Poland to get gassed. But why give people schools and arts/crafts etc. when they are soon to be exterminated???

Someone pointed me to the '1/3 of the Holocaust' videos - and that pretty much did it for me.

Skeptical says: In my freshman social studies/history class I asked "how did they know it was exactly 12 million?" The teacher, without skipping a beat, said... "because the Germans were careful record keepers and noted each death....."

So I was silenced until I saw a reference which noted exactly the opposite, it said that the Germans kept no records. The cognitive dissonance which erupted has kept my eyes and ears open ever since. Mix in a healthy dose of the realization that anybody who questions is set upon and destroyed by the industry and their creatures, that Europeans who question are sent to jail..... and hey! I'm ready to listen.

The downside is that ignorance is bliss, the realization that we, as a nation, are being systematically deceived is heartbreaking.

A Troubled Campus -- Continued from Page One

more states left just in the United States, each with two, three, or more systems more or less like California's (though less expensive, we hope). And there are, here and there, still a few private colleges and universities, all hopelessly addicted (with the exceptions of Hillsdale College in Michigan and Grove City College in Pennsylvania) to the federal teat for funding, and through it, the power of the Lobby That Suppresses Open Debate of the Holocaust.

But back to Irvine, that oasis of ADL-enforced tranquility where runs the writ of the ADL/Hillel "Manual for Action" featured in last month's Smith's Report, setting out just what motivated apologists for Israel should do if they espy one of those Bradley Smith ads in the student newspaper. It must have been in early 2010 that someone at UC Irvine invited Michael Oren, ambassador to the United States from Israel, to address a gathering *on the campus* on February 8. At that gathering, the ambassador experienced considerable disruption from the audience, such that he retired from the podium for 20 minutes (while, it may

be surmised, law-enforcement personnel from off campus were summoned), after which he retook his podium and besought "Middle Eastern hospitality" of his putatively Muslim hecklers, such as the founders of the State of Israel might be seen to have denied (with extreme prejudice) their erstwhile predecessors and neighbors on the territory of the regime he represented.

Eleven protestors were arrested at the end of this debacle, and it turned out that all were, besides students at the University of California, Muslims, or at least sympathizers with the people of Palestine who were displaced, dispossessed, banished, or killed in the process of forming the state whose august office of ambassador to the United States was at that time occupied by the speaker. Those arrested are now known as the Irvine Eleven, and the *New University* has been doing a brave job indeed (http://tinyurl.com/3wvszb8) of covering the ongoing case against them.

Meantime, both UC Irvine and its fearless student herald continue doing a Nice Job in representing the other side of the Middle Eastern dispute between Jews and Arabs, as may be noted from page 4 (http://tinyurl.com/3wke22q) of the last issue of *New U* from the past academic year, in which the avid reception of the Fourth Annual "iFest Week" (I think the i stands for Israel) of Anteaters for Israel (the anteater is UC Irvine's unlikely mascot) is noted with the ambiguous headline "It's a Celebration." One imagines the Irvine Eleven may have declined to take part in this Celebration (indeed, *what* is to be celebrated in this strife-torn corner of the world that threatens continually, like the vortex of the maelstrom, to suck the entire civilized world into a nuclear holocaust?). *New U* has not as yet reported any pFest Week (Palestine?), eFest (Egypt?), or indeed any xFest celebrating *any* foreign country other than Israel. But Fests do fester, of that we may be sure.

New University Advertising Team

Like any other profit-seeking enterprise, *New U* prefers advertisers of mere goods and services, and rather *not* of views of history or fact that might upset donors to the University. Ads solicited by the Ad Team (note their picture from the May 31 *New U*) offer food, housing, eye surgery, and more (government-funded) education, along with proposals of marriage and lesbian-gay-bisexual-transvestite-affirming churches.

Such is life, and the interactions of those living it, God bless us all!

We seek to be heard, particularly by those able and willing to consider what we say.

EDITOR'S NOTE

This being the beginning of the 2011/2012 academic year the work on campus is just kicking off. Over the next ten days we expect to be present, via email, with students and with faculties in journalism and history departments at universities in New England, in California and perhaps in the Midwest.

At U California-Irvine there is the ongoing story of Muslim students demonstrating against Israeli speakers on campus, and the associated reaction of the student newspaper, *The New University*, in being unwilling to publish any materials "associated" with the name Bradley Smith.

At University of Southern California, home of Stephen Spielberg's *Shoah* Foundation, *The Daily Trojan* has refused to carry the CODOH text link and we have completed our first probe on that campus and will carry out the next in about three days. .

At Stanford University, again, a refusal to run the CODOH text link on the usual "moral" grounds. Here is where Eric Hunt, who is working on a film he titles *The Last Days of the Big Lie*, a study of Stephen Spielberg's Academy Award-winning documentary *The Last Days*, has been banned from the Stanford libraries. This will tie in with our USC probe.

At California State U. at Northridge *The New University* was willing to run a text link reading: "Read the evidence. Judge for yourself." The paper cancelled the run when we changed the link to read: "The Holocaust question. The Power of Taboo." We will

By the time you have this report to hand we will have probed at least four, maybe six, campuses in New England. In each of these, as well as those above, the initial probe, the initial running of an ad, is only the beginning. In each instance it is what we will make of it, on the individual campus, and in the media. Good luck to us.

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FRAGMENTS: JUST ANOTHER ORDINARY LIFE

By Bradley Smith
July/August 2011

*** With *The Thirsty Muse* Tom Dardis describes how Fitzgerald, Faulkner, Hemingway and O'Neill ruined their lives as artists, and in the end ruined their lives, drinking alcohol. While the brain reads the text before me about William Faulkner it reflects on how I have chosen to ruin my own life as an artist, the last time with a finality that almost certainly was, is, the end of it. Almost? Those guys were in their thirties and on top of their game when it started to go bad for them. I'm in my eighties now and it's clear that I will never be a part of the game.

Fitzgerald and Faulkner both worked in Hollywood to make a living after they were recognized as major writers. Faulkner worked on Hollywood screen scripts for 20 years because he couldn't make a living writing Nobel laureate novels. He died a pathetic death from alcohol in July 1962. I had a bookstore on Hollywood Boulevard in 1962. I don't remember Faulkner dying. I ask myself how that could be. I sold his books but I didn't read his books. His language wasn't for me. Too reaching perhaps. Too elaborately rich.

Accepting the Nobel Prize on 10 December 1950 Faulkner spoke of "a life's work in the agony and sweat of the human spirit." That there are "no longer problems of the spirit. There is only the question: When will I be blown up?" Oddly, a dated sentiment nowadays. It's still there, the Bomb, more dangerous than ever, but ordinary people seldom think about the Bomb. We have to make a living. Get on with it.

Why did I give up? Or better, why have I failed as a literary writer? This is almost the right question. Why did I choose, not all at once but serially, to be something other than an artist? That's better. There was a bull, a couple three girls and a professor. I have written those stories here and there, but not carefully.

And then why did I begin to write in the first place? Why, with no thought of becoming an artist? A Chinaman made me do it when I was yet a young man. Sixty years ago. Actually, there were two Chinamen. The second one saw to it that I had a lot of time on my hands in hospital. I still remember his face. But it was the first one who may have most affected me. I didn't see the first one. Maybe his absence made the brain grow …. ?

I had no idea that morning that what I was going to do then for the first time in my life would be something I would never stop doing the rest of my life.

On 10 December 1950, the night Faulkner gave his Nobel acceptance talk, I was still with the 51st Signal Battalion in North Korea near Pyongyang, its capital. I was 20 years old. The Chinese infantry had crossed the Yalu River the first week in November and we were moving south in a deliberate manner. That snowy Christmas eve of 1950 we were stationed in a little school building on a hill on the southern edge of Pyongyang.

When Faulkner spoke that 10 December night in 1950 he spoke of how the writer must use "the old universal truths lacking which any story is ephemeral and doomed—love and honor and pity and pride and compassion and sacrifice. Until he does so, he labors under a curse." For decades now, as a writer, I have been willing to live under that curse.

*** There have been many first times, but only two true new beginnings. There was the morning in 1951 in the ward at Camp Cooke Army Hospital when I was sitting on the edge of my bed remembering that last morning in the forested mountains of Korea when the Chinese fragmentation grenade tore up the right hand and then there it was, without thought, the decision to write down on paper the story of that other morning that I was remembering so often. That moment with the legs dangling over the edge of the hospital bed, that spark without beginning or end when it was simply there that I would write down the story of that other morning—it was a real beginning. I had no idea that morning that what I was going to do then for the first time in my life would be something I would never stop doing for the rest of my life. Just writing it down.

Later there was the laboring, the women, the little businesses, the traveling, the families, the many things I did for the first time, but there was no other real beginning for me for almost thirty years and there has been no other since. There was the hospital ward in

1951, and then the one-room apartment in Hollywood that night in 1979 when I first read Robert Faurisson on the gas chambers of Auschwitz. In neither instance was thought, the life of the mind, the primary impulse to a new beginning. In each of those two moments there was no thinking involved. In each case there was a surge of passion, of fervor, of a mad excitement. In each, if you will, it was matter of the heart.

*** It's a new day and now I would try to say it more carefully. Two moments, two instants, each an affair of the mind but each without thought in the instant it occurred. Two instants, each perhaps an awakening, an event that can only happen in the mind but an event of the mind without content, without thought in the instant of the event itself. In each case, following the original instant, the passions of pleasure and thought were completely there. Now the heart and the brain could embrace one another with clarity and enthusiasm.

*** A lady whose viewpoint I have learned to take seriously in a very short time remarks: "It amazes me that you seem to be unaware that the holocaust is only a part of the whole and a small part at that." The "whole" referring I believe to Jewish influence in and over Western culture to further "Jewish" interests, or at least interests that are not in the interest of the culture in which they reside. Actually, I am rather well aware of the Holocaust story being only a part of a larger whole.

Complicating the matter for me are issues relating to Christianity, and to the responsibilities of those, either secular or religious, in the university who mean to uphold European/American cultural values. Without Christians there would be little or no support in America for Jewish cultural values. There is little interest in Jews or Jewish cultural values in Hindu, Buddhist, or

And then tonight memory recalls my surprise at my first *corrida*, my first formal bullfight in Mexico more than half a century ago, how easily the sword slipped into the animal. I placed it perfectly, at the perfect angle, and . . . .

Muslim cultures. Just as there is little support in those cultures for the policies or even the existence of the State of Israel. If you are not Christian you simply do not care what is forwarded about old collections of Jewish folk tales and whatever. You do not take seriously the claim of Jewish religious leaders that God gave the Land of the Philistines to Jews forever and ever. Unless you're a Jew, or Christian.

The second part of this conundrum for me is that in Western culture, in America, it is the responsibility of the academic, of the university, to sort out history from folklore, from propaganda, from conscious invention. It was my discovery that the American university was committed to supporting the taboo against (against!) sorting out the history of the Holocaust that first caught my attention—the kind of work that is to be at the heart of the university in this culture. I found, and I found very easily, that the American academic is dedicated to subverting, to blocking, to condemning any core effort to meet its responsibilities on this one historical question. I was fascinated by this demonstration of bad faith and weak character.

At the same time, my inclination is to address the abysmal behavior of my own folk before I address that of the other. Myself before my friend. My family before that of my neighbor. My country before the other county. My people before those who can be seen as the enemies of my people. In my work I focus on the deceitful, pusillanimous, bogus, and self-corrupting behavior of the American academic class, the overwhelming majority of whom who are not Jews but in short, "my" folk. The history of Professor Arthur Butz at Northwestern University is a core example of how "my" folk betray me, you, all of us year after year, betray the ideals of their specific discipline, and the ideal of the university throughout the West.

I've written about this before so don't want to go on about it. But Butz published his *Hoax of the Twentieth Century* in 1977. The book and the man have been condemned by Northwestern faculty and administration alike for thirty-five years, again and again, with a language so loutish that it should shame academics everywhere. At the same time, to emphasize the coarseness and the dread of a free exchange of ideas of Northwestern professors as a bunch, not one has dared to publish a critique of the *Hoax* in a peer-reviewed journal, one to which Butz would have the right of reply.

I understand that the Holocaust story is one part of a grander whole. But I see a whole that is fashioned by all of us, not just Jews. Jews are responsible for what Jews do and have done with this story, but they are a fraction of the

whole of us—we who are not Jews. We who are not Jews are responsible for what we do. We are not living up to our responsibilities, many because of Christian bias in favor of Jews, many and perhaps most because of a simple lack of character, and then of course there are those of us who are too dull to be interested.

Meanwhile, the successful promotion of the Holocaust story, primarily by Jews but with the cooperation of our hapless non-Jewish multitudes, has become a multibillion dollar industry that successfully promotes the worst of Jewish and Zionist interests throughout the West, corrupts the business and politics of the U.S. Congress, and morally justifies every transgression imaginable by the Israeli State against the Palestinians and any other Muslims who get in the way. The exploitation of the conformist Holocaust narrative morally justifies everything. It's the heart, the very soul of the beast.

In this moment—don't ask me to explain it—I see a dark, primitive forest. There is a small band of half-naked hunters tracking what appears to be an immense, prehistoric, reptilian beast. Each little hunter carries a spear and a shield. One carries a bow with a long, gleaming, silver needle for an arrow. And then there they are, the hunters ritually challenging the beast, dancing, shouting, threatening to spear it. The hunter with the bow with the long needle for an arrow stands quietly by. I somehow understand that when the moment is right he will step forward and the needle/arrow from his bow will pierce the armor hide of the impossible beast as if it were butter and slip into its heart whereupon the creature will turn in heavy circles, fall and die.

And then tonight in bed memory recalls my surprise at my first *corrida*, my first formal bullfight in Mexico more than half a century ago, how easily the sword slipped into the animal. I placed it perfectly, at the perfect angle, and I went in all the way to the hilt. Afterward I would say that it was like thrusting a knife into warm butter. And now I see what memory referenced to help create the image of the long silver needle slipping effortlessly through the hide of the prehistoric beast, which in turn represents, in this scenario, the Holocaust Industry itself.

From the Lady

Bradley:

It seems to me if I am reading you correctly that it's everyone else's fault not the Jews.

Or that the fault lies with Christianity and therefore the Jews are somehow exonerated

I am also not clear whether you believe that their control is part of a plan or a fortuitous accident.

Christianity certainly for a long time has been a vehicle for Jewish advancement. The Talmud gives credence to the existence of Jesus. He is listed as the illicit product of a liaison either with the best man before or after the wedding or a liaison with a Roman soldier. He, it should be remembered, was crucified at the Jews' behest because he threw the buyers and sellers out of the temple. Christianity and Judaism should therefore be poles apart. How then did the Bible (the Torah) somehow slip in to Christianity? How indeed did a belief held by a few unlettered fisherman obtain the footing it had? Paul of Tarsus the Jew a Roman citizen who allegedly "converted" probably had a finger in it. With what end in view? The link runs like a chain through history.

Christianity has never fulfilled its supposed role of being a gentle loving belief. Far from it, the first conversion in the early ADs of the "barbarians" was often a bloody affair. America - where the protestant Pilgrim Fathers with the Bible held firmly in one hand had no compunction in stealing the land and destroying the native population. Pizarro and Cortes under the same guise (this time Catholic) destroyed Peru and Mexico. Religion had little to do with it. It was all about greed and gold. We are a greedy bunch who follow a leader like sheep. Characteristics that the Jew understands and uses. The target at the moment is the Muslims.

The Jews' methods and the results thereof are either right or wrong. To maintain an ambivalent outlook to me seems pointless.

Smith responds

There is some way in which it is difficult for me to make myself clear on this issue. I don't want to be a bore about it. I'll refer here only to a couple observations that I have not already addressed.

"We are a greedy bunch who follow a leader like sheep."

Broad agreement here. But who bears responsibility for "our" greed? Who is responsible for the fact that typically "I" toady like a sheep to the demands of a leader? When the academic who is not a Jew toadies to Jewish demands that revisionist questions about the Holocaust narrative remain unexa-

mined, the Jew has chosen to be a leader, the academic who is not a Jew has chosen to be a toady. Each has chosen. Sheep need a sheep herder.

"I am also not clear whether you believe that their control is part of a plan or a fortuitous accident."

I distinguish between the concepts of control and influence. The tremendous influence Jews have in American culture is self-evident. At the same time there is not one academic who is not a Jew, on any university campus in America, who cannot speak his mind about the Holocaust if he were to have the mind to do so.

The reasons the American academic who is not a Jew does not speak freely about the Holocaust question are simple. His greed as expressed in his unwillingness to risk the profits of his career, and his sheep-like toadying to the demands of those who have appointed themselves his leaders on this question. Toadying others is not being controlled by the other. It's toadying.

If I insist on being a sheep, I need a sheep herder. There are Jews who are eager for the role, particularly those associated with such associations as the Anti-Defamation League and Hillel: The Jewish Foundation on Campus and—but no need to go on about what we all know.

In short then, I am not inclined to pity the American academic who is not a Jew who, because of Jewish influence, does not have enough character to say what he thinks. What's he afraid of? The only threats he faces are disgrace and poverty. I know how that works. You can live with it.

No ambivalence.

*** Out walking last night, using the knee brace the VA gave me. Took *With William Burroughs: A Report from the Bunker* by Victor Bockris. One close call with the knee, had to use the cane to make it back to McDonalds and their good light. I couldn't have made it without the cane. I first started reading *The Bunker* in April 2000. Dated the title page as usual. Looks like I made it to page 22, then got distracted. Eleven years ago. Tonight at a booth I put the cane on the seat, the book, the two pens, the scratch pad I carry in my shirt pocket on the table, pick up a no-calorie coke at the counter and return to the booth.

Still in the introduction I find Genet described as a man being "right there" when you are with him. The brain is reminded that it has been a long time since I have been right there. Thirty years ago, when I was still a writer, before that night in Hollywood when I first read Faurisson, sometimes I was still right there. Last night in McDonalds, unexpectedly, the eyes fill with tears and I have to blow my nose.

At one place Burroughs is quoted as saying: "I think the conscious mind will eventually be phased out as a failed experiment…"

Montaigne, in one of his final essays, addresses the issue of death. Recalling the "thousand different kinds of evil" that befell him in 1586—the year the religious wars arrived at his doorstep, bringing with it looting and plague, he writes: "If you do not know how to die, don't worry yourself. Nature will inform you what to do on the spot, plainly and adequately. Don't bother your head about it."

Okay. But with regard to the issue of death, my experience tells me that the brain has a life of its own.

*** I offer nothing more than simple facts, plain arguments, and common sense." - **Thomas Paine**

You are determined to destroy my convictions by imprisoning me, but it is beyond your power to do so." -- **Sylvia Stolz**

Been very busy here, behind the curve, but will catch up. Be patient with me?

Bradley

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Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Desk: 209 682 5327
Email
bradley1930@yahoo.com